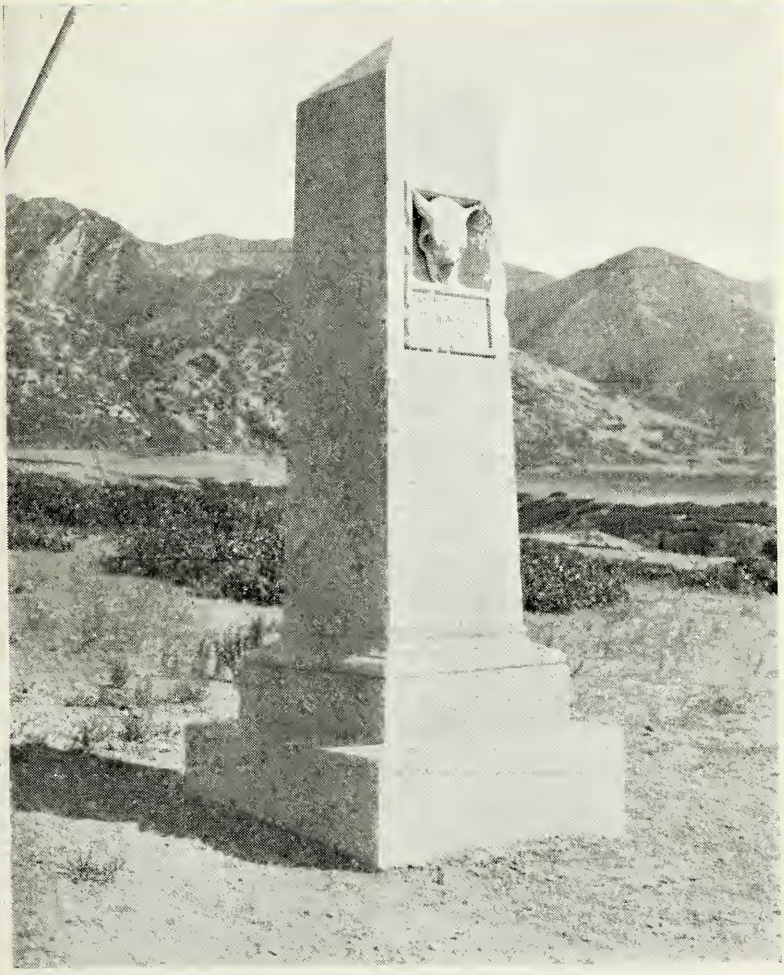
February 1
1940

Millennial Star



"THE PIONEER TRAIL" MONUMENT

No. 5, Vol. 102 Thursday, February 1, 1940

POETRY

PRESUMPTION

Whenever I am prone to doubt or wonder—
I check myself, and say, "That mighty One
Who made the solar system cannot blunder—
And for the best all things are being done."
Who set the stars on their eternal courses
Has fashioned this strange earth by some pure plan.
Bow low, bow low to those majestic forces,
Nor dare to doubt their wisdom, puny man.

You cannot put one little star in motion,
You cannot shape one single forest leaf,
Nor fling a mountain up, nor sink an ocean,
Presumptuous pigmy, large with unbelief.
You cannot bring one dawn of regal splendour,
Nor send the pale moon forth with radiance tender—
And dare you doubt the One who has done all?

"So much is wrong, there is such pain—such sinning."
Yet look again—behold how much is right!
And He who formed the world from its beginning
Knows how to guide it upward to the light.
Your task, O man, is not to carp and cavil
At God's achievements, but with purpose strong
To cling to good, and turn away from evil.
That is the way to help the world along.

—*Ella Wheeler Wilcox*

THE LATTER-DAY SAINTS'

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HUGH B. BROWN
Editor—Publisher

JAMES P. HILL
Associate-Editor

5 Gordon Square, London, W.C.1, England

For there are three that bear records in heaven, the Father the Word and the Holy Ghost.—1 John 5: 7

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EDITORIAL

Doubt ? *by John A. Widtsoe* - - - - - - 72

CHURCH FEATURES

Development Through Service *by Apostle Reed Smoot* 66

A Page From The Life of a Busy Man *by Willard R. Smith* 74

SPECIAL FEATURES

The Whisperer *by Richard L. Evans* - - - - 71

"I Think I Can" *by Harrison R. Merrill* - - - 77

The Protestors of Christendom *by James L. Barker* - 69

POETRY - - - - - - - - - - -Frontispiece

Glances at Church History - - - - - - - 80

Of Current Interest - - - - - - - - 80

From The Mission Field - - - - - - - - 80

News of the Church in the World - - - - - 79

★

THIS WEEK'S COVER

THIS Monument signifies the place where the Great Pioneer Leader, Brigham Young, stopped "The Pioneer Trail," on July 24, 1847 and said, "This is the place. . . . Here will we build a Temple unto our God." And so with hardships and perseverance the pioneers carried out their Great Leader's instructions, until to-day we have the Great Salt Lake Temple, The Tabernacle, and the fine city of Salt Lake itself.

★

IN THIS ISSUE

WHAT eminates from service? See page 66.

Martin Luther. See page 69.

Two days' work from President Grant's Diary. See page 74.

Development Through Service

CONDENSED FROM A CONFERENCE ADDRESS OF

By Elder Reed Smoot
Of the Council of the Twelve

Elder Smoot

GET into the habit of being happy. I tell you you can do it. You can say to yourself when you are awakened in the morning, "Everything is all right," and keep on saying it. You will be surprised to find how nearly all right the mere saying of it at the beginning of the day will really make everything after all. This is true in business as well as in the home. Prophets of gloom are never popular, and ought not to be.

Joseph Smith was the author of such sayings as these:

The glory of God is intelligence.

It is impossible to be saved in ignorance.

Whatever principle of intelligence we attain unto in this life it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

The Prophet was true to his principles. He established schools and championed the cause of education.

Of the Prophet one writer has said:

His educational ideals passed over the threshold of time and strode down the halls of eternity. With a full appreciation of the knowledge that makes men and women capable and skilful in this life, he prized, and taught others to prize, above all, the knowledge that maketh wise unto salvation.

How to solve life's every-day problems is, of course, important, but how to grapple successfully with the mightier problems of the great hereafter, how to store up treasures in heaven and lay hold upon eternal life, is far more consequential. Education meant to him the leading of the latent potential powers of the individual, the training to perfection of every divine attribute in man. As a child of God, and as a God himself in embryo, he stood for the full and complete development of the soul, body and spirit combined—mental, physical, moral and spiritual education, the education contemplated and inculcated by the Gospel of Jesus Christ, and every succeeding President of the Church has stood for these principles.

Definition of Can't

There is a place provided in our Church organisations for every member. Excuses are sometimes offered, and many times the reason given is, "I cannot give the time." "Can't!" What a word! That which I intend to quote now is Edgar A. Guest's definition of the word can't.

Can't is the worst word that is written or spoken,
Doing more harm here than slander or lies.
And with it many a good purpose dies.
It has many a strong spirit broken,
It springs from the lips of the thoughtless each morning.
And robs us of courage we need through the day:
It rings in our ears like a timely sent warning,
And leaves when we falter and fall by the way.

Can't is the father of feeble endeavour,
The parent of terror and half-hearted work;
It weakens the efforts of artisans clever,
And makes of the toiler an indolent shirk.
It poisons the soul of a man with a vision,
It stifles in infancy many a plan,
It greets honest toiling with open derision
And mocks at the hopes and the dreams of a man.

Can't is a word none should speak without blushing,
To utter it should be a symbol of shame,
Ambition and courage it daily is crushing,
It blights a man's purpose and shatters his aim.
Despise it with all of your hatred of error,
Refuse it the lodgement it seeks in your brain,
Arm against it as a creature of terror,
And all that you dream of you some day shall gain.

Can't is a word that is doom to ambition,
An enemy ambushed to shatter your will,
Its prey is forever the man with a mission,
And bows but to courage, and patience, and skill.
Hate it with hatred that is deep and undying,
For once it is welcomed 'twill break any man,
Whatever the goal you are seeking keep trying,
And answer this demon by saying, "I can."

Development Through Work

One splendid way to avoid falling into error is to labour. Don't become a loafer. There is always something to do for boy and girl, a father and mother, around the home, in the home. Take part in the Church in any interest for the welfare of the people. You remember in the old fable the tortoise won the race with the hare, not by a single burst of speed, but by plodding along steadily, tirelessly. In the Civil War it was found that Lee's army could not be overwhelmed in a single battle, but one federal general perceived that it could be worn down by time and pressure of numbers. "I propose," said Grant, "to fight it out on this line if it takes all summer." It took more than a summer, it took nearly a year, but he did it.

True Riches

How rich are you, how rich are any of us? I think the letter portraying and answering that question is very well worded. No one yet has learned the author. When first it was published every effort was made to learn who the author was, but up to the present time we know not. But no matter whom the author was I think the words are beautiful:

I do not mean how much money you have in the bank, or how much your real estate is worth, there are other riches more valuable than these. Some day I am going to write a book about how every man and woman may be rich, right now, to-day, in the things that really count. In my scrap book I have a little article about being richer each day that I would like to share with you. Here it is:

"You are richer to-day than you were yesterday, if you have loved often, given something, forgiven often, made a new friend to-day, or made stepping-stones of stumbling-blocks; if you have thought more in terms of thyself than myself, or if you have learned to be hopeful even if you were weary. You are richer tonight than you were this morning, if you have taken time to trace the handiwork of God in the commonplace things of life; or if you have been a little blinder to the faults of friends. You are richer if a little child has smiled at you, a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you."

Strength of the Church

I have often wondered why intelligent men and women who believe in the Bible, men and women who believe that there is a Christ, do not attend church. We find churches in all parts of America with but very few in attendance. I have had men ask me time and time again how it is that the Mormon Church has that power and influence over people to tell them to do a thing and they do it with all their might, mind, and strength, and with joy in their souls. They do not understand why our missionaries go out into the world for two or three years, once or twice, or three times, as the case may be, bearing their own expenses in an effort to convert the people who believe that they already have the Gospel.

How happy we should be that our lives, our position, our belief are based upon a direct visitation from the Father and the Son to Joseph Smith in this dispensation! If that were not true do you think that this Church would have lived and grown and become the power it has? And do you think that Joseph Smith could have done this if it were not true that the Father and the Son appeared to him, and also that later the Priesthood of the living God was conferred upon him and he was instructed to organise the Church to which you and I belong?

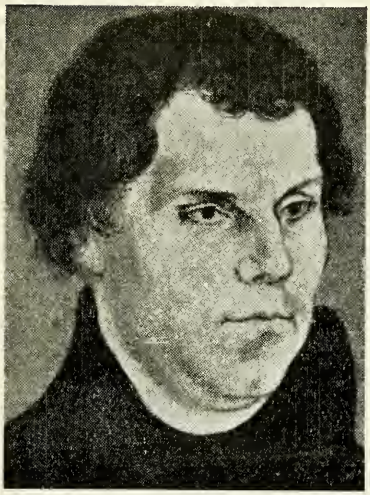
"Lay not up for ourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: For where your treasure is, there will your heart be also."

The Protestors Of Christendom

By James L. Barker

CONDENSED FROM THE IMPROVEMENT ERA

X. MARTIN LUTHER.



Martin Luther

THERE is little doubt that if the church had corrected itself in time, it would have avoided the Reformation."

"This interior and voluntary reform of the church, that some of its most illustrious doctors (Saint Bernard, Gerson) had demanded, was constantly postponed or refused by short-sighted popes, concerned more with temporal than with spiritual affairs."

Though attempts to reform the church before the sixteenth century failed, discontent with her was deep-seated and persistent.

The Albigensian heresy was quenched in blood; Wyclif's followers were suppressed; John Huss was burned and a holy war declared against his followers; even the attempts to reform the church by the general councils had failed. The councils of Pisa, Constance, and Basle achieved no reforms of consequence, reforms constantly demanded, but never accomplished.

Malet says the doctors of Paris had tried to force the adoption of reforms in these general councils, but "The popes succeeded in ridding themselves of the councils, in remaining masters of the church, and in bringing about no reforms."

Conditions did not improve. Martin Luther, the son of a peasant miner, was to make another attempt, where others had failed, to free the church from abuses. Were he entrusted with a divine mission, his birth could not have been more opportune.

Less than ten years after Luther's birth, Cardinal Rodrigo Borgia was elected Pope as Alexander VI. "His irregular life was known to all." "The flood of paganism, after having invaded the Roman Curia, mounted even to the throne of Saint Peter."

"An astonishing thing! In the reports of ambassadors and in the chronicles of the period, this election is mentioned without the slightest allusion to the (corrupt) manners of the newly elected; and this absence of scandal is perhaps the greatest scandal of this period."

Alexander VI should have proceeded to reform the church. But how could he?

According to the historian Pastor (Catholic), his election had been bought. He was the father of six children. He made his third son, Caesar Borgia, gonfalonier (standard bearer) of the church. Caesar Borgia "was almost always followed by his confidential assassin, don Michelotto," and among his numerous crimes he is credited with having caused his brother-in-law to be strangled. "The 18th of August, 1500, Caesar provoked by Alphonse (husband of Lucrecia Borgia) penetrated into the bedroom of his brother-in-law, and had him strangled before his eyes by don Michelotto." Pastor says: "The pope passed the sponge over this horrible event."

The inaptitude of Alexander VI to reform the church was manifest. Mourret says that his life was "the most complete contradiction of the lessons of Him, whom he was charged to represent on the earth."

If historians of the Roman church are right and the doctrines and authority of the Christian church had been preserved, in spite of simony, crime, and the abuse of force, throughout the ages and, moreover, were preserved during this period of degradation, then Luther did too much; if the true doctrines and ordinances had been abandoned for the doctrines and ordinances of men and, if through disobedience and sin, the divine authority had been lost, then Luther did well, but there was more to be done.

It is thus that in Italy the Renaissance or Revival of Learning, in its admiration of the literature and culture of Greek and Roman antiquity, tended to introduce pagan ideals and pagan moral standards. In the north, the effects of the Renaissance were somewhat different. The humanists were delighted with the study of the original texts of the ancients, and from the study and criticism of the profane texts, it was only a step to the study of the original text of the scriptures. The year before Luther nailed his ninety-five theses to the Castle Church door in Wittenberg, Erasmus published his Greek New Testament. A new spirit was getting abroad in the world, opposed to the spirit of absolute authority which prescribed the text of the scriptures to be read, the Vulgate, and proscribed the books not to be read, the Index, and dictated the opinions to be accepted on pain of excommunication and death. This spirit of free examination, personal judgment, and responsibility was the very essence of the Reformation.

A Jewish convert to Christianity persuaded the Emperor Maximilian to order the confiscation of Jewish books. Entrusted with the inquiry, the Archbishop of Mayence consulted the humanist Reuchlin and the Dominican inquisitor in Cologne. The inquisitor favoured the destruction of the books; Reuchlin urged a better knowledge of Hebrew, defended the Hebrew literature, and suggested friendly discussion with the Jews as a substitute for burning their books. The inquisitor then accused Reuchlin of heresy. The case was appealed to Rome where it dragged on until 1520 when it was decided against Reuchlin. The humanists regarded the proceedings as the outgrowth of intolerance and ignorance.

Continued on page 76

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The Whisperer

By Richard L. Evans

WE have paid our respects to many varieties of human ills, but there is one brand of cankering practice, not peculiar to any time or place, that causes our thoughts to rise to eloquent protest, if not our words. We have reference to that brand of whispering which travels like a windswept fire from ear to ear, and destroys, without conscience, the good name of a man, the reputation of an institution, the integrity of a nation, or whatever it chooses to blight and wither. To shout base things in the market place, to print a libelous statement, or to bear false witness in violation of the commandments of God and men, are crimes traceable to their source and for which there is due punishment; but he who carries his unholy wares on the breath of a whisper which sweeps from lip to lip, and which, by its innuendo, suggests more than it says, is of all men most despicable. And because of our own receptiveness to gossip, and our own frail eagerness to be the first to tell something, we enlist ourselves in the spread of half-spoken untruth oftener than we would care to admit. May heaven keep a man and his possessions from the blight of those who whisper at his back.

THURSDAY, FEBRUARY 1, 1940

EDITORIAL

Doubt

Is It Wrong To Doubt?

DOUBT usually means uncertainty. You doubt the presence of gold in the ore, though there are yellow flakes in it; or that the man is a thief, though stolen goods are found in his possession; or that a principle of the Gospel is correctly interpreted by the speaker. What you really mean is that the evidence in your possession is insufficient to convince you that there is gold in the ore, or that the man is a thief, or that the Gospel principle has been explained correctly. Doubt arises from lack of evidence.

Intelligent people cannot long endure such doubt. It must be resolved. Proof must be secured of the presence of gold in the ore, or the dishonesty of the man, or the correctness of the doctrinal exposition. Consequently, we set about to remove doubt by gathering information and making tests concerning the subject in question. Doubt, then, becomes converted into an inquiry or invesigation.

Doubt, therefore, can be and should be only a temporary condition. Certainly, a question cannot forever be suspended between heaven and earth; it is either answered or unanswered. As the results of an inquiry appear, doubt must flee.

Doubt As An Objective In Life Is An Offense

IN other words, doubt, which ever is or should be a passing condition, must never itself be an end. Doubt as an objective of life is an intellectual as well as a spiritual offense. A lasting doubt implies an unwillingness on the part of the individual to seek the solution of his problem, or a fear to face the truth. Doubt should vanish as it appears, or as soon as proper inquiry can place it either with the known or the unknown facts of life; with the solvable or the unsolvable; with the knowable or the unknowable.

The strong man is not afraid to say, "I do not know"; the weak man simpers and answers, "I doubt." Doubt, unless transmuted into inquiry, has no value or worth in the world. Of itself it has never lifted a brick, driven a nail, or turned a furrow. To take pride in being a doubter, without earnestly seeking to remove the doubt, is to reveal shallowness of thought and purpose.

Understanding Doubt

PERHAPS you are questioning the correctness of a Gospel principle., Call it doubt if you prefer. Proceed to take it out of the region of doubt by examination and practice. Soon it will be understood, or left with the many things not yet within the reach of man. But remember: failure to understand one principle does not vitiate other principles. Only when

proved false, can one doctrine cast distrust upon other doctrines.

Faith, Opposite Of Doubt

FAITH is practically the opposite of doubt. Faith rests securely upon "evidences" and "assurances." Note the definition by the Apostle Paul: "Faith is the assurance of things hoped for; the evidence of things not seen." Faith knows, and goes forth courageously to use knowledge in the affairs of men. It declares itself the master of things; it lays mountains low; it lifts valleys; it promotes the welfare of man.

The Right Kind Of Doubt

DOUBT of the right kind—that is, honest questioning—leads to faith. Such doubt impels men to inquiry which always opens the door to truth. The scientist in his laboratory, the explorer in distant parts, the prayerful man upon his knees—these and all inquirers like them find truth. They learn that some things are known, others are not. They cease to doubt. They settle down with the knowledge they possess to make the forces of nature do their bidding, knowing well that they will be victorious; and that more knowledge will come to them, if sought, to yield new power.

The "Stagnant" Doubter

ON the other hand, a stagnant doubter, one content with himself, unwilling to make the effort, to pay the price of discovery, inevitably reaches unbelief and miry darkness. His doubts grow like poisonous mushrooms in the dim shadows of his mental and spiritual chambers. At last, blind like the mole in his burrow, he usually substitutes ridicule for reason, and indolence for labour. The humblest truth is worth the sum of all such doubts. He joins the unhappy army of doubters who, weakened by their doubts, have at all periods of human history allowed others, men of faith, to move the world into increasing light.

Joseph Smith—The Example

JOSEPH SMITH is an excellent example of proper doubt. The ministers of his day were contending for the membership of the boy. He went to God for help; received it; and doubt disappeared. From that day on, doubt did not reappear. His doubt was lost in inquiry, and he won the desired knowledge. So may every man do.

The unknown universe, material, mental, spiritual, is greater than the known. If we seek we shall forever add knowledge to knowledge. That which seems dark to-day, will be crystal clear tomorrow. Eternal progress means the unending elucidation of things not known or understood to-day.

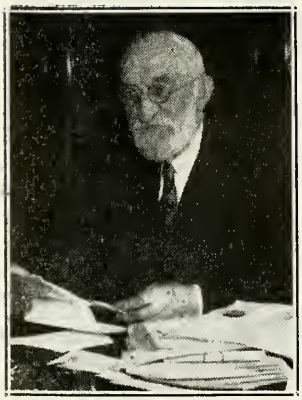
No! Doubt is not wrong unless it becomes an end of life. It rises to high dignity when it merges with an active search for, and practice of, truth.

That doubt which immediately leads to honest enquiry, and thereby removes itself, is wholesome doubt. But that doubt which feeds and grows upon itself, and, with stubborn indolence, breeds more doubt, is wrong. JOHN A. WIDTSOE.

A Page From The Life Of A Busy Man

By Willard R. Smith

FROM THE IMPROVEMENT ERA



President Heber J. Grant

PAST EIGHTY years of age, President Heber J. Grant, notably out-works, out-travels, and outserves younger associates, not excepting even those of early manhood. Frequent letters dictated by the President carry with them such comment as " it is now 4 a.m., and I have been dictating two hours," or other similar indicators of vigorous toil, early and late. And mission presidents, and even young missionaries have often been heard to express their need for rest when the President concludes his visits, because of their inability to " travel his pace."

A few weeks ago, Willard R. Smith, Cashier of Zion's Savings Bank and Trust Company, and a member of Ensign Stake High Council, accompanied President Grant on a trip, the activities of which he recorded in a letter to the President. This letter was brought to our attention by its writer, and because of the unusual and intensive activity it records on the part of a man in his eightieth year, we asked for permission to publish it, which permission being granted, we here do so in part:

Dear President:

I had the keen pleasure this last week-end of accompanying you to some of our southern cities, and with the thought only of prolonging your life, I hope you will not be offended by my reviewing your activities.

On Saturday, as you know, I met you in front of the News Building on Richards Street in the Lincoln Zephyr, immediately after you pressed the button setting the " Deseret News " press in motion, at a little after 3.30 p.m., September 12. Your night bag was in the car, and without returning home, we commenced the journey. We arrived in Nephi about 5.30 p.m., and drove to the home of George O. Ostler. We spent about a half-hour talking to Mrs. Ostler regarding the ranch and other matters, and left there about 6 o'clock p.m. for Richfield, and arrived at the home of Eugene W. Poulson, President of the Sevier Stake at about 7.35 p.m. We immediately sat down to a splendid dinner prepared by Sister Poulson, and thereafter engaged in conversation until a little after 10 o'clock, when we retired to bed.

You had very little sleep during the night, were up three or four times, and finally arose about 7 o'clock and had breakfast around 8 o'clock. We thereafter immediately left with Brother Poulson for Sevier. We arrived at Sevier about a quarter to ten and were shown through the new chapel by Bishop James

Levie and President Ware of the South Sevier Stake. The meeting convened at 10 o'clock, and after listening to the program you spoke for about an hour and ten minutes, and thereafter dedicated the meetinghouse.

We left the meetinghouse at about twenty minues to twelve, and immediately drove back to Richfield, where luncheon already awaited us. We scarcely had time to finish eating, and left for the Sevier Tabernacle at five minutes to one. The program was then conducted ,and you spoke again for approximately an hour and then dedicated the tabernacle. We left for Manti where you set apart a new bishop and counsellors. We left Manti about ten minutes after six, and arrived at the meetinghouse in Nephi at about fifteen minutes after seven, where, without anything further to eat, we listened to the M. I. A. Conference programme, and you spoke for approximately half an hour.

We then went to the home of Brother Belliston and remained up until about ten o'clock, when you retired, and the next morning advised me you had slept for about six and one-half hours.

You arose about twenty minutes to five the next morning, Monday, September 14, and after you had read for some time, Brother and Sister Belliston arose and breakfast was prepared and eaten. We were through about 8 o'clock. We left around 8.30 with Brother George Ostler and Brother Grace for the Ranch. After driving over the ranch and partly around it, we returned to the home of Brother Grace, arriving there about fifteen minutes to eleven. We there discussed the value of the ranch, etc.

We then left for home, accompanied by Brother Grace and his two daughters, and arrived in Salt Lake City about 1.30 p.m., and immediately went to the Lion House for dinner. You went back to work and stayed at the office until about 7.30, and I went home to bed.

I am writing this letter so that you may be made aware of your activities during this journey, and in the hopes that it may warn you against similar strains, which I presume are common with you on most of your trips.

When I consider my youth, compared with your age, and that I was worn out afterwards, it is very apparent that you must receive special Providential strength. It is written that we shall not tempt the Lord, thy God, and to me you are really tempting Providence with such strains on your vitality.

I sincerely hope you will be a little more careful of your strength, and not put such strains upon yourself.

(Signed). WILLARD.

Elapsed time—approximately forty-six hours from Salt Lake City, back to Salt Lake City again!—a killing pace for a young man, but the President of the Church thrives on it at eighty.

"That which we persist in doing becomes easier to do, not that the nature of the thing has changed, but that our power to do has increased."

THE PROTESTORS OF CHRISTENDOM

Continued from page 70

For two centuries the desire for reform had been growing. A bold strong leader was needed to give it expression and favourable circumstances to prevent it from being crushed. The leader was found in Luther and the favourable circumstances in the ambitions and political alliances of Europe.

Though there had been two centuries of growing criticism of the church, Luther nevertheless began his work as a faithful son of the church; he did not desire to found a new church, but only to correct certain abuses in the old church and, as he hoped, according to her own standards. The submission of certain beliefs and practices to the tests of scripture and reason as he understood them gradually drove him out of the Church.

Shortly after Luther's birth at Eisleben (November 10, 1483), his father settled at Mansfeld, a rich mining town. In Mansfeld, Hans Luther acquired economic independence. However, Luther's early life was spent in poverty and he was subjected to severe discipline both at home and in school. The people of the town were superstitious and Luther heard stories of scorcery and witchcraft, of evil spirits and devils. He grew up in the belief that the Emperor ruled by divine right and that the pope stood at the head of the church of God. His deepest religious feeling was fear and the greatest problem how sinful man could be reconciled with God and escape His punishments.

After frequenting the village school, Luther attended school for one year in Magdeburg, then for three years (1498-1501) at Eisenach, where he acquired Latin, then the indispensable language for university work. He also came into intimate contact with the people. At Eisenach he contributed to his own support by singing in the streets and in the church choir. At the age of eighteen, he left Eisenach to attend what was then the foremost German university of Erfurt. As a university student, he was outstanding, and, in 1502, he took his Bachelor's and, in 1505, his Master's degree.

Luther was a pious member of the Roman Church, as were his parents. Erfurt possessed a drop of the blood of Christ and each year celebrated the Festival of the Holy Blood. In 1502, a Papal Jubilee was celebrated in the city. There were processions full of pomp; relics were displayed, and indulgences sold. Undoubtedly, Luther took part in the festival and, probably, with no thought of dissent.

Luther had gone to Erfurt to study law, but had so far devoted himself to scholastic philosophy and humanistic studies. The death of a friend and a narrow escape from death in a thunder-storm on his own part caused him to enter the monastery at Erfurt (1505). In 1507, he was ordained a priest. In 1508, he was called as professor of philosophy to the University of Wittenberg, founded six years earlier.

It was probably in 1509 that he was sent on a mission for his order to Rome. When he came in sight of the city, "he fell upon the earth, raised his hands, and exclaimed, 'Hail to thee, holy Rome'."

"I Think I Can"

By Harrison R. Merrill

A TRUE SHORT STORY

JUDGE JETHRO sat down in one of the luxurious chairs in the mayor's office and looked steadily across the table at his friend the mayor.

"You're not going to let them rope you into that job, are you?" he asked sternly.

"I think I am," he replied, smiling just a little.

"Well, of all the fools . . ." the judge began.

"Judge Jethro sat down . . . and looked steadily across the table. . . ."

"Don't be too severe," Mayor John H. Rasmusson cut in. "Darn it all, Judge, there are some things a fellow just has to do for his Church."

"You're doing enough, aren't you?" the Judge asked. "Dentist, Mayor, Gospel Doctrine class teacher—what more ought you to do?"

"Well," the Mayor answered, "just about anything the Church ask of me."

The two men were friends of long standing, though the Judge was not a member of the Church, and the Mayor was.

"Why?" the Judge spoke sharply.

"Well, there's why." The Mayor took a book from his desk and, opening its pages, handed it to the judge. "There's the story. Read it while I make this phone call and you'll know why."

Sven Rasmusson was an emigrant from Sweden, one of the common people. When he heard the Gospel message he was converted and baptized. Saving his meager wages, he and his wife had their hearts set upon Zion.

At last the great day arrived. Their savings were sufficient for their fare. Reaching Florence, Nebraska, after a long voyage and a hard journey overland, they purchased a cart and prepared to walk to Zion.

Sven was a violinist and carried with him his precious instrument.

One night they reached a camp on the North Platte River in which there were men on their way East from Great Salt

Lake Valley. After they had made their camp and eaten their frugal meal of bacon and bread, they sought out the strangers hoping to have word from the City of the Saints. To their surprise, they discovered that one of the members of the party was the Elder who had taught them the Gospel.

Sven Rasmusson lost no time in finding the Elder. He came upon him as he sat upon the tongue of his wagon watching his horses finish their feed of oats. Sven was greeted warmly but noticed a reserve in the manner of the Elder.

After the first greetings were over and each had asked the other many questions, the Elder said:

"Brother Rasmusson, turn back. I found I was mistaken. While the doctrine of the Church is fine, the authorities are unfair. I have left the Church and am returning to the old family home in New Jersey and expect never to return. Turn back before it is too late."

Sven was shocked beyond measure.

"Are you trying to tell me that you have apostatized?" he asked.

"Not exactly—yet," the Elder answered, "but I am tired of it all. Utah is a rough, uncouth land without the semblance of culture. I have decided that I was mistaken. There is no *one* true Church; many are true. You'll starve there for things of culture."

"But I don't understand."

"I know you don't now, but think it over and if in the morning you will turn back, you may go with me. I'll haul you and your belongings in my wagon."

Sven Rasmusson went back to his camp and his frail young wife, broken-hearted. Long into the night they talked of their testimony and of the young Elder who had taken them the Gospel. When at last they prepared to retire, they knelt beside their tiny camp and offered up a prayer to God for guidance.

The following morning Sven Rasmusson sought out Elder Beckstrand.

"Well. what is the verdict?" the Elder asked. "Will you go back with me?"

The Swede shook his head sadly.

"No," said he, "we're going on. My wife and I talked it over—talked most of the night. We found, Elder Beckstrand, that we were not converted to you, but to the Gospel of Jesus Christ. We're going on."

"But Brother Rasmusson, there's no culture there; there's . . . ."

Mr. Rasmusson raised his hand to stop the speaker.

"I'll take some culture," he said solemnly—"I and my violin. We are sorry that you have left the Church, that you are leaving Zion. We learned to love you Elder Beckstrand, and, I hope, we shall always love you, but we'll not follow you."

"You're making a mistake, Brother Rasmusson," the Elder remonstrated.

"No," said Rasmusson, "It is you who are making the mistake. I bear you my testimony that God lives, that He made known His will to the Prophet Joseph Smith; he answers our prayers. And now good-bye. You may turn back, but my wife and I will go on. We may die on the journey; we may never reach Zion, but we'll know that we have espoused a grand cause."

In the old country they were of the peasant class. No way was open to their sons and daughters. They reached Utah. One son became a superintendent of schools, another a mayor of his city, a dentist, and a respected citizen.

The Judge laid down the book.

"So what?" he asked.

"Sven Rasmusson was my father," the Mayor answered. "Do you see the light in the office across the corner. That's my office. You've seen my home—a perfect little heaven among the flowers. Had it not been for the Gospel—the Church—I probably would be a peasant in Sweden to-day. Yes, Judge, I think I'll take the job."

"I don't blame you, John," he said, holding out his hand. "I'd take that job, too, if I were you."

★

News of the Church in the World

"LATTER-DAY Saints in Europe appreciate the Gospel more now than ever before," Pres. Mark B. Garff, former president of the Danish Mission, declared after spending his first Christmas in Salt Lake in three years.

President Garff returned to Salt Lake Sunday after presiding over the Danish Mission for 27 months. His wife and young son returned several weeks ago.

Church matters in Denmark were reported by the returning mission leader to be in excellent condition, despite the conflict raging around the little country.

THE preliminary campaign of the Finnish relief drive got under way following an announcement that Handel's oratorio, "The Messiah" was presented in the Salt Lake Tabernacle, Sunday, December 31, free of charge and of the donation of £400 by the Church and a personal donation of £100 by President Heber J. Grant.

MRS. ELIZABETH W. ROBISON, an active Church worker for many years, celebrated her ninetieth birthday anniversary, December 18th, with a dinner attended by ten relatives at her home in Salt Lake City.

Mrs. Robison was born at Yorkshire, England, December 26, 1849, and, after joining the Church, came to Utah in 1872. She lived most of her life at Fillmore, coming to Salt Lake a year ago.

WHEN Vardis Fisher won the Harpen prize for **Children of God**, Zanuck, Managing Director for 20th Century Fox Films, seized the opportunity of getting the best story ever written on the life of Brigham Young and the rise of the Mormon cult.

He got Louis Bromfield to write the screen play version. The Mormon Church of Utah has co-operated with 20th Century Fox in providing the exactitudes of production.

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

January 26th, 1913:—A Latter-day Saint meeting in Ipswich was broken up by an infuriated mob.

January 29th, 1844:—Joseph Smith was nominated a candidate for the Presidency of the United States.

January 31st, 1872:—Birth of Apostle John A. Widtsoe at the Island of Troyen, Norway.

★

Of Current Interest

MOSCOW—(NS)—A City that has stood for 700 years is to be filmed because of its beauty—then drowned forever.

This curious contrast will be seen at Mologa. The building of a great new power station at Rybinsk necessitates a large artificial lake being created.

When this is completed the ancient town of Mologa will be at the bottom of the lake.

THE LEG of a rat has been successfully transplanted from one animal to another. The rat could wiggle the toes on his new leg.

THREE YEARS AGO Jesse Owens made professional debut winning sprint against five-year-old racehorse. Owens, timed in 9.9 for 100 yards won by 15 yards with 40 yards handicap.

FISH EAT plants, but also plants eat fish. The bladderwort, found in the waters of the United States and Canada, catches and eats fish. This plant lives entirely under water.

ARTIFICIAL fever has been used to treat many stubborn, chronic diseases.

★

From the Mission Field

DOINGS IN THE DISTRICTS

Scottish

The Glasgow Branch conference was held at the Masonic Temple, 30, Abbotsford Place, January 14th.

Brother Walter Foote, Sunday School Superintendent conducted the morning session. The theme for the morning session was the "Articles of Faith." The Articles were recited by two Primary children after which Brother Jack McKay and Sisters Hazel Sands and Jean White spoke on the Articles in detail.

Number present, twenty-four.

The evening session was conducted by Branch President A. B. M'Gowan and presided. Speakers for the evening were Sister W. Foote, who spoke on the "Restoration of the Gospel"; Sister M. Graham, on "Modern Revelation"; and Brother W. Scott, on "Tithing."

Musical items were given by the Branch Chorus and Sisters M. and Jessie Thomson.

Number present, twenty-eight.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
‡L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House.
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Thrift Hall,
Pasture Street.
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
Reynolds Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station

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